

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

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No. 4.

MISSIONARY REPORTS.

Mississippi.

Aberdeen—REV. J. H. INGRAHAM.

"I beg leave to report the following as the result of your missionary's labours since the April report. One Church, the cost of which is \$5,800, has been so far completed as to enable me to make use of it, and will be completed by November, ready for consecration: a Church, also, eighteen miles distant, the corner-stone of which was laid by me in December, has been completed, and the Rev. J. B. T. Smith called to the charge of it.

"My congregations are large and increasing; and when the Church is completed there is every prospect of a thriving parish. At the Bishop's last visitation, four were confirmed, and an infant baptized; but there are many candidates who hold back till the Church is completed before they commit themselves to it finally."

Illinois.

Collinsville—REV. J. L. DARROW.

"During the last six months I have been engaged regularly at my station, except when occasionally prevented by sickness. Our congregations in Collinsville have been smaller than usual, on account of a number of our congregation having gone to the East or elsewhere, travelling. All have now returned, and their places are again filled in Church, excepting one who had long been with us and was one of our most regular male communicants. He left, expecting to be absent a few weeks only, and has not been heard from since he left St. Louis. Five months have nearly elapsed,

From the prevalence of cholera at the time, it is feared that he fell a victim to the pestilence. Our excellent Bishop visited us in the summer, and our people were much pleased with him. It is sincerely hoped that he may be able to visit us often, and that great good may result to us thereby. I cannot say that our prospects are as flattering as we could desire, still we are laboring in hope, trusting that it will finally appear that our labours have not been in vain in the Lord. We are persuaded that we should see far greater results from our ministry if we could devote our time exclusively to it, instead of being obliged to attend the sick as the principal means of our support. The distance from this place to Marine, fifteen miles, taking me from home often when greatly needed to attend the sick, has induced me to co-operate in some measures that may result in the adoption of a station embracing Marine and Oakdale. Correspondence has been had, and the assent of our Bishop obtained to such an arrangement, if a suitable person can be found to fill the new station. I am well persuaded that the interests of the Church in Marine require more frequent services than I can render."

Iowa.

Burlington—REV. W. ADDERLY.

"When the present rector took charge of the parish it was in a most wretched condition, few families belonging to it, fewer still that felt any interest in the Church, and all very much discouraged. The church-building was in an unfinished state, having only a temporary pulpit and reading-desk, and without even an outside door to protect it from the intrusion of swine and sheep, which generally sought shelter from the storm in the vestibule of the Church. Worst of all, the parish was burdened with a debt of \$675. But the vestry came up nobly to the work. The Church has been inclosed with a neat and substantial fence, a door put in, the Church re-pewed, a gallery built, the chancel arrangements completed, and the whole beautifully painted; and last, but not the least of all, the debt has been paid, with the exception of \$100, which, by assistance which has been received from ladies in Philadelphia, we hope to have fully discharged by the 1st Jan. I should also mention that \$115 has been collected for the purchase of a bell, and that lamps for the Church are expected through the exertions of a lady in Philadelphia, whose praise ought to be, if it is not already, in all the churches. There has been thus collected and paid, exclusive of the clergyman's salary, nearly \$1000.

"The Sunday School was in operation but a short time when the severity of the weather obliged us to discontinue it, and it was thought advisable not to resume it until we obtained a Sunday School Library, which the Bishop promised he would procure for us.

"Burlington is one of the most important places in Iowa, and rapidly increasing in population. Here the Church should be firmly planted. But unless the congregation here be aided from some source or other, for at least two or three years, they cannot support a clergyman. It is a very expensive place to live in. A minister cannot maintain his family in this place on one fraction less than \$500. The congregation at present is able to pay but half that sum."

Davenport—REV. ALFRED LOUDERBACK.

"Since my last report I have been regularly engaged in the duties of my office at the station assigned me; and, as far as I could, extending my ministrations to other places in the State. I have given one Sunday to Muscatine, one service at Iowa City, and one Sunday to Cedar Rapids, from which place I have just returned. My intention was, to pass over from Cedar Rapids to Dubuque, and visit the towns on the Mississippi, between Dubuque and Davenport; but having been exposed, a whole day, in an open wagon, to a drenching rain, I found it necessary to return home first, and replenish my wardrobe, and shall endeavor to start on the proposed visit of these places week after next. Both at Muscatine and at Cedar Rapids they are expecting clergymen soon, and at both places are church buildings under way, of commodious size and considerable taste—of stone at Muscatine and of brick at Cedar Rapids. At Muscatine the Church is inclosed, and it is expected to be so at Cedar Rapids before winter. The prospect is very good for building up the spiritual edifice in both of these places, provided they can obtain the services of acceptable clergymen. Cedar Rapids I regard as peculiarly promising, and holding out a most inviting field, than which I would desire none better, were I not located where I am at present. The members of the Church are few indeed, but of the right spirit, and active, and energetic. I trust in God, the man who goes there may have the wisdom and ability to use the advantages of his position to the signal good of the cause of Christ and the Church.

"At Davenport our new church building will be inclosed in a few weeks; but we must let it remain in that condition until another season, for want of funds. We feel the need of it most sadly, as we are crowded out of our old rickety building, which is incapable of shutting out the weather. Were we able to go into it in the spring, we could at least double our present congregation. But we must do the best that we can under the circumstances, and try and hire, if possible, a more commodious place during the coming winter. We have offered \$10 per month for the use of one of the Baptist meeting-houses, for a morning service, as they have no preacher, but cannot get it. Perhaps a place may offer itself that will suit us before winter sets in. Every indication is favorable to the growth of our Church here; and we have succeeded, far beyond my own expectations, by the blessing of God upon our efforts. Indeed, the present time is a most favorable one for the building up of our Church in numerous places in Iowa, if suitable clergymen could be found for the points indicated, as there is a vast amount of immigration to the state, affording much material that could be worked up into organization, at every point of any importance. We ought to have, at this moment, a clergyman at Fort Madison, on the Mississippi River; another at Fairfield and Washington, and another at a point between here and Dubuque, on the river, beside Cedar Rapids and Muscatine. But, I presume, the men are not to be found for the service, and these places must bide their time.

"When I return from my visit on the river above, to which the Bishop has urged me, I shall write you the result of the exploration. I have delayed my report in hopes of being able to do so at present, but must defer it for another opportunity. Illness in my family—the death of a loved child—and my own prostration upon my bed, have delayed the carrying out of my plans, until recently."

The account of the visit referred to in the foregoing report is as follows :

"On the 13th of the present month I left home, with the intention of exploring the towns above me, on the Mississippi River, between Davenport and Dubuque, and visited Leclair, the first in order, sixteen miles from here. It contains about a thousand inhabitants, and has more than doubled itself during the past year. A few of our people are in and around the town, but no Episcopal service had ever been performed among them that I could learn. Intending to give it a more extended visit at a future opportunity, I passed on, sixteen miles more, to the town of Camanche, and found a population of about 600 souls or more, without any place of worship except a small school-house, occupied by Baptists, Methodists, &c., in turn. Here I had an evening service, and a sermon, and heard of some Episcopalians back in the country who had joined the sects, in the absence of an organization of our own. Those in the town, formerly of our Church, had done in like manner ; but, from what I could learn, our services would be received in the place with much favor. The town lies high, is healthy, and promises, ere long, to be one of great interest on the river, as immigration is fast pouring into the country back. During the past year, the county of Clinton, in which it is situated, and of which it is thought it will be the county seat, has had over 30,000 acres of land entered, and that, in a great measure, by persons seeking a home in the West. Could we establish our services here, it would give us a foothold, at present, which, at a future time, it would be quite impossible to gain. From Camanche I passed up to the town of Lyons, eight miles from the former place, and found about three hundred souls, without any place of worship, except a school-house, and no regular services of any description, except those of the Romish Church. They are erecting a Church of brick, which, by this time, is inclosed. The Lord's day is spent in gunning and fishing, and loitering about. Here I found several families of our Church, all anxious for our services. We had a service here, and a sermon, and much interest was expressed in the possible prospect of affording them our ministrations. There are here some half a dozen lots, reserved by the town, for any denomination of Christians who will first erect churches upon them. \$300 or \$400 would put up a convenient building, suitable for the present ; and this would be an excellent point for a missionary to locate and extend his ministrations down the river to Camanche, and up the river to Sabula. The town is beautifully situated, healthy, with a fine country back, and must grow into a considerable place, as an outlet to the region west of it. From Lyons I passed up 20 odd miles to Sabula, a town containing about 400 souls. This town is not so well situated as the rest that I have referred to, as it has an extensive bottom land in its rear, which makes it difficult of access. Yet it will gain importance. I could not hold service here, as the small-pox was in the place, a number of deaths having occurred, and many others being down with it. I found a few Church people here, but no regular place of worship of any denomination built expressly for that purpose. Occasional services, which a clergyman stationed at Lyons might render, would be all that might be needed for some time to come. As I could get no conveyance from here to Belarie, the only remaining town above and below Dubuque, and I feared to expose myself unnecessarily to the dreadful disease in the place, I passed over the river to Savannah, on the Illinois side, and took boat with the intention of spending Sunday, as it was now Friday night, at Dubuque, in case the Rev. Mr. Brooke had not returned from the East.

But finding him there, and he kindly consenting to explore Belarie for me, and report to me, and wishing to hasten home, since I left my family unwell, I spent the Sunday at Galena, as more accessible to the boats, and returned home in the first boat that I could command, after the Lord's-day services. I might mention, that opposite each one of these towns, there is, on the Illinois side, a town also. Thus, opposite Leclair, there is Port Byron; opposite Camanche, New Albany; opposite Lyons, Fulton City; opposite Sabula, Savannah; giving a wide field of operation, in occasional services, to a missionary that might locate at Lyons. As it is now, there is no clergyman of the Church for 120 miles on the Iowa side of the river, and none on the Illinois side, from Galena down to Quincy, a distance of 250 miles, with towns studding its banks every few miles."

Keokuk—REV. OTIS HACKETT.

"We have reached an important epoch in our parish history. The first great battle has been fought, and, through 'the good hand of our God upon us,' the victory won. *We have got a church.* A small affair, no doubt, compared with the capacious and elegant city churches of the East, but everything to us.

"Heretofore, it was but a struggle between life and death—a question of 'to be or not to be;'—that struggle may be regarded as over—that question as settled. We have now 'a local habitation and a name,' to live, we trust.

"A Church built, free of debt, in almost any of our larger western towns, and the great work is done. A visibility is secured that attracts attention—a monument set up, not easily thrown down—which shows that something has been done, and gives reasonable promise of more.

"Heretofore everything has been done to disadvantage. We had never any tolerable place for holding service, and sometimes none at all, the result of which was that a faithful few only could be kept together. It was impossible to make the filthy court-room, meeting, or school-house, where we chanced to worship, attractive or comfortable. Places there *may be*, where men will gladly assemble to worship God and listen to the Gospel under any circumstances, but such is not Keokuk, nor, whatever Eastern people may fancy, the West generally. Unless we can offer an *inviting place* of worship, it is in vain—at least with such gifts as are ordinarily vouchsafed to mortals—to expect to build up a congregation. With a Church, the missionary can accomplish more in a single year, than, without it, he could effect in half a dozen. Wherever it is wise to station a missionary, it is wise—*would be money saved*—to assist at once in building a Church. Until a Church is built there is no sufficient assurance that our efforts are more than an experiment which may terminate disastrously. Nothing is *secured*—nothing done that, perhaps, in a single season, by death or removals, may not be swept away and lost.

"We feel, therefore, having obtained in our Church a visible foothold that gives comfortable assurance of permanency, and constitutes a foundation whereon it is comparatively easy to build, that we have great reason to thank God, and take courage. We do. Nor do we forget the friends who kindly ministered to our necessities, without whose charity we had still been a houseless congregation, painfully oscillating between life and death. Could they but see the Church—no very costly, capacious, or imposing edifice, but church-like in its structure and finish, which their assistance has

enabled us to build—weekly filled as it is with interested worshippers—I am sure they would not question whether the alms were well bestowed, nor be less ready to respond favorably to similar calls in future. May the good they have done to us be returned, multiplied an hundred-fold, into their own bosoms.

“Our Church was consecrated by our beloved Bishop on the 29th of August. The Rev. George P. Giddinge, of Quincy, Ill., the Rev. William Adderly, of Burlington, Io., and the Rev. Stephen R. Child, of Warsaw, Ill., were also present, and took part in the services. It was a deeply interesting occasion. The house was early filled, and the impression made, judging from the solemnity and unflagging interest apparent throughout, all that could have been hoped. The sermon by the Rev. Mr. Giddinge, from the words, ‘Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground,’ was an admirable exposition of the views of the Church in relation to ‘holy times, holy places, and holy things.’ It was alike a scholarly and a churchlike production, delivered with an energy and unction that enchained the attention from its opening to its closing sentence.

“I think I may venture to say, that with one more year’s nursing, unless something unusual occurs to mar our prospects, we will be able, with God’s blessing, to take care of ourselves, and begin the work of *refunding*.”

Burlington—REV. J. BATCHELDER.

“I have continued my labors at Middletown, Danville, New London, and Pleasant Grove.

“The number of baptisms, three—infants.

“Middletown is a thriving little village, of perhaps two hundred inhabitants, eight miles from Burlington. There is but one family of Episcopalians there, but the people attend well, when I preach there, and, I trust, good will be accomplished. It is only three miles from Danville, so that the people at the one place can easily attend the services at the other. In this place, as well as in most others, there are numbers who do not call themselves Episcopalians, who yet are more favorable to the Church than to any other association, and who, with time and patience, will, no doubt, become firm and open in their attachment. This important fact renders it impossible to present a just view of the state of things by means of statistics.

“At Danville, the attention on public worship continues to be serious and encouraging, the numbers varying from 25 to 60 and upwards. There are three communicants. I preach there every four weeks. They purpose to organize a parish when I visit them again. There is a Congregational Church, and a Baptist Church, and a Methodist Society in that place.

“At New London, most of the persons particularly favorable to the Church have moved away. But as that is a thriving and an important village, and as the attendance on public worship is always good when I preach, I have proposed to continue to visit them. There is a Methodist Church and a Presbyterian Church there. It is a village of 500 or 600 inhabitants, with a rich and populous country all around it, containing thousands of people without any regular ministry; so that here, in this place alone, is a field large and important enough to claim and receive the whole time and efforts of a missionary.

Pleasant Grove is another similar station, embracing, within a convenient distance, even thousands of people, for the most part destitute of the regular ministrations of the gospel, many of whom would receive it, if within their reach. My regular appointment there is once in four weeks. The ordinary attendance is from fifty to one hundred, that is, as many as can be accommodated in the school-house; and had I time and strength for the labor, there are half a dozen school-houses within the circuit, where the attendance would be just as regular and serious. And at Yellow Spring Settlement, about the same distance from here, is another district of equal extent, destitution, and interest, which I have been repeatedly invited to visit, and which I purpose to do this fall.

"At Pleasant Grove there are two communicants. I have not attempted Sunday Schools in these places on account of the difficulty in obtaining suitable teachers, and because I find 'Union Schools' in operation in most of the places."

Dubuque—REV. R. D. BROOKE.

"Since my report in April, my congregation has increased very materially, and during my absence I learn that many strangers have come to live here, who are friendly to our Church.

"While away I collected nearly \$200, to go toward paying off our Church debt. We shall make stronger efforts immediately to raise among ourselves a sum sufficient to pay off the whole amount. My parish is not yet strong enough to become self-supporting, but I trust the day is not far distant when it will be."

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*Minnesota.*

*St. Anthony*—REV. J. S. CHAMBERLAINE.

"Since I came here, there have been regular Sunday services. The congregation is slowly becoming larger and larger, and the people more and more interested in the services. I have baptized three adults and have now another candidate for that sacrament. I trust that the Bishop's visit in the spring will find the little parish much strengthened, and with a goodly class for confirmation."

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Missouri.

Fayette—REV. J. W. DUNN.

"I have nothing particularly interesting to report in regard to my parish, in Fayette. The usual services of the Church have been regularly kept up and well attended, though as yet we are a feeble band struggling on amidst many difficulties. We have recently had our little Church painted and otherwise improved. I have organized a parish, St. Stephen's by name, in the town of Glasgow, thirteen miles from Fayette. Although there are but few members of the Church there, yet much interest has been manifested on the subject of religion. The congregation has procured a lot and raised

\$1000; your missionary has collected from friends of the Church abroad \$1000 more. The erection of a Church edifice will be commenced early next spring, and finished, I trust, without the incurring of any debt. At present I hold services in Glasgow one Sunday in each month, but when we get the Church completed I intend dividing my time equally between the two parishes.

"I also hold occasional services in the towns of Rochepoort, Columbia and Huntsville."

Lexington—REV. J. A. HARRISON.

"The course of the Church here is steadily forward. The parish is almost altogether out of debt. The congregations are generally good; the tone of piety is encouraging; and we have good hope that this small portion of the vineyard of the Lord of Hosts is blessed of God, and blessing man."

Arkansas.

Camden—REV. S. McHUGH.

"I have been now labouring here for twelve months, and am therefore in a measure qualified to give some information as to what I have been enabled to do, and as to the prospect relative to the permanent establishment of the Church in this part of Arkansas. In neither of the places comprising the station have they ever had the services of a resident clergyman before, and although they are thirty-five miles apart, and, at times, the roads nearly impassable, and that this has been more than an ordinarily sickly season, yet, I have been so far blessed that, with one or two exceptions, I have had alternate services at both places since my arrival, and, in some instances at least, I have every reason to believe those services have been blessed.

"At Camden I have a respectable congregation. It is true we have no church edifice as yet, but I have strong reasons for believing that before another year is completed, we will be differently circumstanced in this respect. The place itself is constantly increasing, and, in a commercial point of view, is not inferior to any, and there are perhaps but few which can equal it in the state. It is of the utmost importance, therefore, that the uninterrupted services of the Church should be secured for a time. I have had some experience as a missionary, and I do think I have never known a station where there was a better prospect for a self-supporting parish at no distant day, than at Camden.

"I have performed two regular services each Sunday during the past year, with one exception; have had a Bible class and Sunday school at El Dorado for a part of the time. I have had also one week-day service, and, during the holy season of Lent, two."

Oregon.

Oregon City—REV. ST. M. FACKLER.

"I have just heard that another Missionary has been appointed for Oregon, but I did not hear his name. I hope to see him soon among us. In my last I mentioned Mr. Woodward as being likely to remain at Port-

land; I am sorry now to say that it is not likely that he will officiate there. During the winter it is impossible for me to go to that place, with any kind of regularity, and consequently for the present they can have no service. Indeed, for the last six weeks, it has been very difficult to travel above Portland. We are in the midst of a snow-storm such as seldom occurs in this region, and there is just reason to fear that stock of all kinds will suffer, and that most of the cattle driven from the states the past season will perish. Every kind of provisions is very high and likely to be very scarce—I suppose that the cost of living will be advanced at least one-third above the former rates. We are beginning to look with much interest for importations of flour and provisions generally, from the states. I mention these things because they have an important bearing on our plans and operations in Church matters. Mr. Richmond will be able to give you a correct view of the state of the territory, and I sincerely hope that some plan may be devised which, with Divine blessing, may be successful in building up the Church in Oregon. I sincerely regret that Mr. Richmond is obliged by the state of his health to leave us, and the only consolation is that he may be able to help the cause still. I am sure he has the disposition to do so, and we shall not cease to pray for his success. I have now nearly completed my house, and will be glad to offer a home, such as it is, to any Missionary who may come out. I send you by this mail the last number of the Oregon Statesman,* the only paper published in this city, for the sake of an article headed 'Union of Churches in Oregon,' as an item of ecclesiastical news. The ministers mentioned live on claims, and support themselves for the most part. The Methodists have now over twenty ministers actively employed either in teaching or preaching—most of them are supported in part by the 'circuits' to which they belong."

ANOTHER LABORER IN OREGON.

It is truly a providential circumstance that the small band in Oregon should have been thus strengthened, when, by the ill health and consequent return home of the Rev. William Richmond, the prospect seemed so disheartening. It will be noticed, by the letter from the Rev. Mr. Fackler, that some change has taken place in the proposed place of residence of Mr. Woodward. This, probably, arises from his intention to live upon the *claim* taken by Mr. Richmond. The Rev. Dr. McCarty may make Portland his place of residence, and will, therefore, take charge of the parish which has been commenced under such favorable circumstances.

In July last we published a series of resolutions passed by the Vestry of the Church of the Evangelists, on accepting the resignation of the rectorship of the parish, from the Rev. James A. Woodward. The health of this worthy brother was in a very precarious state; by the advice of his physician he ceased all public ministrations and private studies, and journeyed to Milwaukie, Wisconsin. Failing to derive any decided benefit, he directed his steps homeward. On reaching St. Louis, he met a party of emigrants *en route* to Oregon across the plains, and supposing that the excitement and exertion connected with such a journey might be serviceable, he resolved

* This paper did not come to hand.

on the experiment of casting his lot among them. On the 19th of May, he wrote a letter from Council Bluffs, in which he said, "I have taken this step in the fear of God, and if my life be spared, I am determined to preach the blessed Gospel wherever I may wander." Months passed, but no tidings reached his friends; and as numerous reports were published of the ravages of the cholera, and great suffering and mortality among the emigrants, through want of food, &c., fears were entertained of his safety. The last mail from California has brought a letter, dated Portland, Oregon, Nov. 4, in which he gives an interesting account of his long and perilous journey, and the many sufferings and privations endured. He arrived on Saturday, and preached twice the following day. A lot of ground has been offered for a Church, and two individuals pledge him a support if he will agree to settle among them and form a parish. As Providence has thus carried our brother unexpectedly and safely to this distant field of labor, and placed before him an open door for immediate entrance and continued occupancy, we indulge the hope that he may feel it to be a duty and privilege to give it the benefit of his restored health and prolonged life, as a minister of Jesus Christ.—*Ep. Recorder.*

Intelligence.

DIOCESE OF MONTREAL.

MONTREAL CHURCH SOCIETY.—The Annual General Meeting of the Church Society for the Diocese of Montreal, took place on the 17th inst., in the National School-house. The Bishop occupied the chair, and stated that the year just closed had been one of success and blessing to the Society. A plan had been framed and matured for insuring the lives of the clergy, by which contributions to the Widows' and Orphans' Fund would receive a more judicious application than heretofore. The Act providing for the temporalities of the Church had also received the Royal Assent. After the reading of the report by the Secretary, addresses were delivered by Dr. Holmes, Mr. D. S. Ramsay, Major Campbell, Judge McCord, Revs. A. Campbell, Bond, Bancroft, Scott, Dr. Leech, and the Bishop. A spirit of great unanimity seemed to prevail. The wish Dr. Holmes had expressed, that Laymen be permitted greater influence in the management of Church affairs and in the election of clergymen, elicited the following declaration from the Bishop:—"He (Dr. H.) had also desired it to be, and understood that the Clergy did not constitute the Church. He believed he spoke the opinion of all the Clergy around him when he stated that they heartily concurred, as he did himself, in that desire. (Applause from the Clergy.) He had sought to impress it upon the Laity upon all occasions when an opportunity had been offered him. It had tended, he believed, to produce no little apathy among the Laity, that they did not remember that all persons baptized into the Church were members of it, and formed part of it, as well as its Bishop or Clergy, and no persons would more heartily rejoice to see the

feeling diffused abroad that they were all one body than the Clergy themselves. (Applause.)" It was elicited also, that hitherto Colonial Bishops had been restrained from settling in their dioceses clergymen ordained in the United States. This exclusive measure it is understood will soon be recalled, and closer bonds of friendship and intercourse established with the American Episcopal Church, to which, from the similarity of circumstances, the Church in Canada has to look for imitation, more than the English Establishment.

NORTH-AMERICAN MISSION.

CUMBERLAND STATION.

(From the Church Missionary Record.)

Report, by Rev. J. Hunter, to August 2, 1852.

During the absence of the Rev. J. Hunter at the Red-River Settlement, from September, 1851, to June, 1852, this Station was under the charge of the Rev. Henry Budd. The report which we now introduce describes the condition in which Mr. Hunter found the Missionary work on his return. It is in every respect encouraging and satisfactory:—

Return to Cumberland Station.

We arrived here from Red River about the end of June, and received a hearty welcome both from Mr. Budd and my people. I found every thing going on as usual, and that Mr. Budd had conducted the business of the Station very efficiently during my absence. There had been much sickness and death among the poor people: many of them had exchanged a world of sorrow and pain for one of joy and endless happiness. Mr. Budd's visits to their sick and dying beds are very interesting, and manifest where true comfort can alone be found under such circumstances. Divine truths taught in school were also brought to light in the hour of sickness, showing the importance of attending to the rising generation. It was a painful and trying season, but it has been evidently blessed to the survivors, and perceptible progress has been made in divine things. But God has in mercy removed the afflictive dispensation, and health is again restored.

The Indians have considerably enlarged their farms, several new houses have been erected, and an Indian village is springing up rapidly around us. Every thing has the appearance of activity and progress, and one feels that the work is consolidating, and assuming a permanent and stable form.

Sacraments.

The number of baptisms during the past year has been, in all, 44—4 adults and 40 children; making the total number of baptized on the register, 579.

The Lord's Supper has been administered only twice, in consequence of my absence at Red River: the number that attended on each occasion was 51 and 65 respectively. The number of communicants on the books is 34 men and 35 women: total, 69.

* Mr. Budd is only in Deacon's orders.

The Schools.

Peter Erasmus is the schoolmaster, and the children are making very satisfactory progress: he maintains very good order in the school, and, as we have now a nice large school-room, I hope this branch of our operations will be carried on more efficiently than ever. The number of children on the register is 92: viz. 38 boys and 54 girls. The number in the Bible class is 19—6 boys and 13 girls. They learn reading, writing, grammar, arithmetic, &c. In the Testament class there are 3 boys and 8 girls, and the remainder are below the Testament class. The day and Sunday schools are, on the whole, well attended, and the parents are anxious that their children should be instructed.

Buildings.

The buildings of this Station, I am thankful to add, are now completed, and the carpenter has left for Red River. We have now a good and substantial church, schoolroom, and Mission-house; also a store, and every other building necessary for carrying on the work of the Station efficiently. These buildings have cost us years of toil and labour, and it is with feelings of gratitude that we announce their completion. It is only those who are aware of the immense amount of labour and anxiety involved in getting such buildings erected in this country who can appreciate the effort; and especially since the greater part of the work has been done by the Indians around us, some of whom we have converted into sawyers, squarers, lime-burners, plasterers, shingle-makers, carpenters, &c.

Fifteen Indians died at the Pas during Mr. Hunter's absence, besides others who died near the Company's establishment at Cumberland House. Mr. Budd's journals supply full particulars respecting many of them, who left behind them their dying testimony to the power and preciousness of the gospel.

Retrospect of the first year of Ministerial Labour.

Dec. 22.—This day twelvemonth I was ordained, and set apart for the work of the Lord. It brings fresh to my mind all the solemnities of my ordination, the vows, and the responsibility thereof; a twelvemonth's stewardship, which I must one day give an account of!

George Lathlin.

March 11, 1852.—George is dying fast: he is still weaker than he was yesterday. He was glad to see me come in. Many of his friends were with him. They were enjoying singing and praying. George had called his friends together, and when I came in he was still exhorting them to follow the Lord closely. I was no sooner seated than he said, "Now, my teacher, I want you to pray for me—to pray earnestly for me." I said, "I do pray for you always, George; not only when you hear me, but in secret as well. But you must pray for yourself also, and not trust to my poor prayers for you." He said, "Yes." The people who sat up with him told me that they had been singing and praying with him for the most part of the night. He asked them by turns to pray for him. "I like to hear singing and praying," he said, "I seem to want nothing else. I enjoy it very much." I told him it was a good sign that he loved to hear the praises of God; that I hoped he would have plenty of it in heaven. We prayed, and sang several hymns with him; and, when I was going away, he said to me,

"Are you going home now?" I said "Yes." Then he said, "Good-bye, good-bye, my teacher." And he told the people not to leave him, and thanked them for being with him, and praying for him. * * *

March 13.—This day we paid our last duty to the mortal remains of George Lathlin. The day was unusually cold, and snow drifting thick. The men could hardly stand the cold and wind to dig the grave. Late in the evening we committed his body to the ground—"earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ." The impression, I venture to say, will go far to remind us of our own mortality. It has, I trust, done my own soul good. Often have I been led to exclaim, "Let me die the death of the righteous, and let my last end be like his!"

Another Death.

March 22.—Being informed that one of the women of the Christian Indians was much worse, evidently dying, I went over to see her. I endeavoured to say a few words to her; but finding her incapable to bear much, I would not weary her. "You have been a long time sick now: God has given you time and space to repent. Do you think often of what shall become of you hereafter? Do you try to reconcile your mind for death and the grave, should it please God to take you away?" I asked her. She said, "I am trying to do so: I am endeavouring to turn my thoughts to death and the other world as much as I am able." I encouraged her to persevere, and look to the Saviour alone for help and acceptance with God. This poor woman came to my house with her husband, and said that they both wished to be admitted to the Lord's Table, should they live to see it administered once more.

March 23, 1852.—I went to see the sick woman alluded to yesterday. She is very low and sinking fast. She expected that her end was not far distant. She was not void of hope in the mercy of God through Christ, and that hope was the means of sustaining her in her affliction. Being anxious to know whether her hope was fixed on Christ the Rock, I asked her a few questions, and from her answers gathered that she trusted in nothing short of the merits of Christ. I prayed with her before I left.

Emma died on the 8th, and was buried next day.

Good-Friday and Easter Services.

April 9, Good-Friday.—The river is in a very dangerous state to cross; scarcely any of the children living on the other side of the river could come. The old people managed to come by means of their canoes.

April 11, 1852: Easter-day.—We had a full congregation, notwithstanding the bad state of the river. The Indians who had been away from the place had all come in for Easter. I addressed them from the words of the angel to the two women who came first to the sepulchre, Matt. xxviii. 5, 6. We all felt much regret that we are not privileged with partaking of the memorials of our Lord's dying love. The Indians said afterwards that they felt something wanting—something of the strengthening and refreshing showers of God's Holy Spirit, which the ordinances of God's house alone are peculiarly calculated to impart. After the morning service was over, the Indians would not go home on account of the state of the river. They remained on this side until the evening service was over.

Conversation with inquiring Indians—Baptism of a woman from the Nepowewin.

May 28.—I had at length an opportunity of speaking to a heathen Indian, who came to my house, and said he wanted to speak to me. On inquiring what he wanted to say, I found, to my surprise, it was about religion. "I thought of religion," he said, "some time ago, but I always put it away. I have found, since, that the more I have tried to put it away the stronger hold it has had in my mind. Now I am in a strait. I do not know what to do. I would embrace Christianity at once if I knew that I should find my living by staying about the place, and going to Church every Sunday." He said again, "The last Sunday that I was at Church, at the sermon time, I felt something which made me tremble, and I could not keep my eyes dry. I did all I could to put it off, but I could not. I have had the same thing troubling me once or twice before." I gave him every encouragement in my power to set his mind on Christianity in good earnest, and not to be halting between two opinions, and then he may expect more peace in his mind. God's Spirit is no doubt striving with him; but he does not know how soon God may withdraw His Spirit from him, and leave him to his hardened state. He promised to attend to these things better. He has been living with the Christian Indians the whole of the spring, and always inquiring from them about religion, of which he already knew something.

May 30: Lord's-day.—The Saulteaux Indian comes to Church regularly, and also to the evening prayers. I hope God may have purposes of love and mercy to his soul. I addressed the congregation from Prov. xxii. 6. "Train up a child in the way he should go: and when he is old, he will not depart from it"—a precept which they require to be reminded of continually. After the morning service was over, one of the Indians asked me to baptize a woman, with her four children. The woman had come down from the Nepowewin lately, and had been living with the Christian Indians for some time, and she wanted to be baptized. I told the Indian that I would defer their baptism to Sunday next, after I had an opportunity of speaking to the woman on the nature of baptism, &c.

June 1.—The Saulteaux Indian came to me again, inquiring still about Christianity. He asked me to explain to him what our Saviour meant when He said, "I am the way, the truth, and the life: no man cometh to the Father but by me." After explaining the passage to him the best way I could, he asked me to read several passages of Scripture to him, saying, "I am thinking about Christianity always, and I wish to know something about it. I am also thinking about baptism." Soon after, he went in with me to the schoolroom for evening prayer. Since he has been here he has scarcely been absent from the evening prayers.

June 2.—I saw the woman to-day who applied for baptism last Sunday. Asking her a few questions on baptism, I soon found that she knew more than I was aware. She has been living with some of our Christian Indians the whole of the winter, and had heard something about baptism. She said that she wished to be baptized, with her four children. I promised to baptize her and the children on the following Sunday afternoon.

June 6: Lord's-day.—The school this morning was quite full. The chief factor arrived in the morning, on his way to York Factory. The whole of his men, himself, and family, attended the morning service, and

made the Church to look near full. In the evening service I baptized the woman from the Nepowewin, with her four children. May the Lord grant that these may be only the first-fruits of the Nepowewin Mission, and that many more from among them may come forward and confess openly that they will serve the Lord!

Efforts of the Papacy.

July 17.—The company's sloop arrived from Red River, having on board a Romish bishop and two priests. The bishop and one priest are going to Isle-a-la-Crosse, and the other priest is going up the Saskatchewan. Would to God that our Church might be able to send out more clergymen to the heathen of that quarter, where the Indians are more disposed to have English ministers among them than to be led into the Romish errors!

MISSIONARY EXCURSIONS.

We have not room for the whole article of the Bishop of Illinois on this subject. The following extracts are designed to set before our readers his plan and the inducements to useful relaxation it points out. They are taken from the Church Journal of the 19th ult., to which paper the communication was addressed.

"It is a remark often made, that the Missionary work of our Western Dioceses demands the ablest men of the Church. It is charged as a fault in our economy, that instead of sending such, the effect of our system is to place there the feeblest and least respected; those who fail to sustain themselves at the East are counted strong enough to fill a Western Mission."

Without admitting this to be strictly true, although to some extent a necessary consequence of the principle in which the Church acts, after contrasting our system with the methods pursued among other bodies, the Bishop says:—

"In the Church, the remedy for it must be voluntary. It may be partially found, as in some noble instances it has been, in the deeper sense of consecration to the cause; in the same spirit which impels the gifted Missionary to a foreign land, and keeps him to its life-long sacrifice. These will, however, be exceptions; and leave an evil of serious magnitude still without remedy.

"To this evil, I venture to call the attention of our distinguished Clergy, the Rectors of our large city parishes, the pulpits of which they fill with eloquent talent, and the varied labours of which they discharge with fidelity. I would suggest whether something effective could not be done, by what I will call MISSIONARY EXCURSIONS, essentially to increase the aggressive influence of the Church in the West, without deranging the natural course, or impairing legitimate order.

"Suppose that in the diocese of Illinois—a broad prairie State, admirably adapted for itinerancy—half a dozen of the Clergy of the Eastern cities would offer themselves to the Bishop for voluntary Missionary duty, during the months of June, July and August. Their respective congregations give them leave of absence. A Missionary Collection is made to defray the expenses, and supply with Books, Tracts, &c., for distribution. A particular point is assigned to each, with a circuit larger or smaller, as inclination might dictate, and these select preachers throw themselves heartily and lovingly into a Missionary campaign. Would not effects of great value follow such a movement, and deep influences be stirred? Thousands would have an opportunity of hearing the good preachers of the Church, and would form a better estimate of her intellectual weight. They would be brought in contact with some of the highest agencies of devout zeal, and earnest piety."

Of the reflex influence on the people, by acquainting them through their pastor with the condition, character, and wants of other portions of the country, the Bishop says very truly:—

"His Missionary tour would supply him with facts of interest and minute-

ness to engage his own congregation, and increase their spirit and gifts. His health would be invigorated by the exercise; his mind refreshed by the fresh field of observation and intercourse; his soul quickened by a closer, heartier contact with other souls, released from some of the conventional restraints which bind, in many ways, his more refined sphere. To some, it all would come with the revival of younger days of ministerial service—and the city Rector regain, from the associations of his earlier work, a hardy and simple-minded power, which other scenes had weakened."

We earnestly trust that this subject will commend itself to the notice of those to whom it is particularly addressed.

Appointments.

Charles F. Collins, to Williamsport; J. W. Rogers, to Brownsville; B. Halsted, to Athens; J. W. Sandells, to Chattanooga—all in the diocese of Tennessee—from the 1st of October, 1852. The Rev. Messrs. Gay, Gahagan and Steel, of the same diocese, have been re-appointed from the 1st of October, 1852.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th Feb. to the 15th March, 1853:

NEW-HAMPSHIRE.

Dover—St. Thomas's..... 16 00

VERMONT.

Berkshire—Ladies of the parish 3 00
Mrs. H. Willoughby 2 00
Hydeville—St. James's..... 11 02 16 02

MASSACHUSETTS.

Wilkinsonville—St. John's..... 6 00

RHODE ISLAND.

Providence—Grace Ch..... 6 00

CONNECTICUT.

Fairhaven—St. James's..... 5 00
Guilford—Christ Ch..... 15 00
Kent—St. Andrew's..... 2 40
Oxford—St. Peter's..... 3 10
Quaker Farms—Christ Ch..... 2 48
Sharon—Christ Ch..... 7 60
Stamford—St. John's..... 39 83 75 41

NEW-YORK.

Albany—St. Peter's.....100 00
Astoria—St. George's, a lady, ½ 1 50
New-York—Ch. of the Ascen...308 80
" for the Epis. Miss. Ass.
" for the West.....600 00
" for the Bishop of Ill...300 00
" for S. S. for the Jews... 6 92
St. John's.....145 94
St. Paul's.....159 58
" for Minn..... 2 00
Trinity..... 46 32
J. D. Abrams..... 25 00
Ulster—Trinity..... 8 00 1704 06

WESTERN NEW-YORK.

Binghamton—Christ Ch..... 26 00
Rochester—Trinity, for the Epi.
Miss. Ass..... 75 00 101 00

PENNSYLVANIA.

Waterford—St. Peter's..... 2 00

MARYLAND.

Frederick Co.—Urbana, a lady. 1 00

NORTH CAROLINA.

Edenton—St. Paul's..... 24 60
Leaksville—Rev. J. R. Lee..... 10 00
Mrs. N. P. Benford, 1 50
Raleigh—Rev. A. Smedes, ½... 25 00 61 10

SOUTH CAROLINA.

Camden—Grace Ch..... 30 00
Charleston—Calvary Ch., for
Bp. Freeman's jurisdiction, 13 11
St. Philip's, for the S. West, 46 87
" for Fa..... 5 00
Christ Church Parish..... 25 00
Clarendon—St. Mark's..... 25 00
Pee Dee, Prince Frederick..... 50 00
Waccamaw—All Saints..... 70 00
Mrs. Esther Holbrook, ½..... 30 00 294 98

TENNESSEE.

Nashville—W. H. Mincher.... 0 50

WISCONSIN.

Fond Du Lac—St. Paul's..... 7 12
Racine—St. Luke's..... 5 00 12 12
Total..... \$2,296 19

Total since October 1st, 1852,
\$15,906 61.

FOREIGN.

MISSIONARY CORRESPONDENCE.

Africa.

AN arrival from Africa, during the last month, puts us in possession of Journals from the Missionaries of that Station, of which a portion is published below.

JOURNAL OF REV. J. RAMBO.

Failure of Rev. Mr. Hening's health, and his withdrawal from the Mission.

April 6th.—This evening a special meeting of the Mission was held at Mount Vaughan, when Rev. Mr. Hening resigned his duties at Rocktown, in order to take passage for the United States in the Liberia packet lying in the harbour at Cape Palmas.

We exceedingly regret the necessity which takes our esteemed brother from us. He has laboured in all nearly six years for the welfare of these heathen Africans, amidst much suffering and many difficulties. His health has, however, been in a precarious state for many weeks; and his physician has given up all hope of his permanent recovery in this climate. We must, therefore, acquiesce in the Providence. "Shall not the Judge of all the earth do right!"

Regular Duties.

April 9th, Good-Friday.—At Fishtown baptized the two infants of Samuel Boyd and T. B. Chandler. Preached also to some heathen people.

Easter-Day, April 11th.—Administered the communion at Rocktown; preached to the heathen, besides lecturing at the Mission-house.

April 14th.—Visited Mr. and Mrs. Hening on board the packet and bade them adieu. She sailed from Cape Palmas to-day.

Sunday, April 18th.—Preached at St. Mark's, in the colony, and administered the

communion. Rain prevented service in the evening at Mount Vaughan.

May 8th.—The barque "Gem," Capt. Lawlin, arrived at Cape Palmas, bringing many letters, as well as stores, for our Mission. Visited the heathen in the large towns, and invited them to church to-morrow.

May 9th.—Preached at Rocktown to a congregation from the two largest villages, which assembled under a spreading tree between the two towns. This was necessary, as there is as yet no chapel at this station. In fair weather this is a good plan. The congregation can thus be all accommodated; and more attend this out-door preaching than can be collected at the Mission-house; the latter being less central. Rev. Mr. Hening frequently preached under this same tree. Afternoon had Sunday-school; evening preached at the Mission-house.

Missionary Meeting—Baptism of a heathen Convert.

May 11th.—Being at Cape Palmas with Brother Hoffman to attend to the landing and storing of goods brought out by the "Gem," this evening, we jointly held a Missionary meeting at St. Mark's Church, each making a short address to the congregation assembled.

May 18th.—Preached in the largest village in Fishtown, in the soldiers' house. Afterwards held service at the Mission-house, preached and baptized Dupo—Charles Simeon—the blind youth who has for some months been a candidate for the sacrament, together with the infant daughter of B. C. Howard. I have had satisfactory evidence that this youth has been born anew of the Holy Ghost. His conduct has been uniformly consistent with the gospel during the last ten or twelve months, during which time he has been attending regularly upon the means

of grace, and for a few months residing with Samuel Boyd, to whom he is related. Administered the communion also on this occasion.

Congregations at family prayers—out-door preaching—a voluntary acknowledgment.

May 20th.—It often happens that at family prayers heathens are found in our prayer-room, not for the purpose of prayer, but with produce to sell, (this room being the one in which natives sit when they come to the Mission-house,) or merely to wait and see the Missionary when he shall make his appearance. It is the habit of the Missionary when such persons are present to lecture to them principally, if it is in the morning. There is generally a lecture in the evening to the scholars and families at the station; in which case *all* receive instruction. But in the morning there is no lecture except to such heathens as may happen to come in. For two or three mornings past, including this, such auditors have been present and heard a gospel message.

Sunday, May 23rd.—Preached again under the spreading trees between two towns, to about 150 persons, who remained quiet and attentive during the service and sermon. The congregation has been larger to-day than I ever saw it at this station. Whilst the heathen will thus come to hear the gospel, we shall not cease to have hope that some day they will also become "doers of the word."

This evening, after the lecture in the Mission-house, an intelligent Krooman, apparently about 35 years of age, who had attended preaching in the morning as well as this evening service, came into the parlour to speak to me. The same person came last evening for the same purpose. The burden of his conversation was this: He had gotten tired of living in the heathen town—he was heartily sick of heathen customs and superstitions—he was especially disgusted with greogrees, and with the practices of witchcraft and sassa-wood. The custom, too, of breaking up any man who gains a little property, on the smallest pretext, merely to get his money, he condemned earnestly.

He said he did not believe in these superstitions, and henceforth meant to have nothing to do with the heathen's

filthy abominations. He wished to renounce them all, (except polygamy, for he had several wives,) and go and build a town for himself and others with similar views and feelings. He would (he said) keep the Sabbath, attend family prayers and send his children to school.

I encouraged him to leave off the customs and superstitions (polygamy, too,) of the heathen, and urged him to seek in earnest the "Kingdom of God and His righteousness," before he could be accepted by God. He, however, clung tenaciously to all his wives, but said he should at any rate try and do "God's fashion." It remains to be seen what his motive is in making this acknowledgment, and in expressing this desire. I encouraged him to do as he said he wished to do; but still could not discover any symptoms of a sense of sin, a hatred of it, and a longing to know what he "must do to be saved."

School Examinations.

June 10th and 11th.—The examinations of the two schools at Cavalla took place during these two days. Under faithful teachers, most of the scholars had improved very much during the last six months. Those most advanced were examined in history, geography, grammar, and Bible history in English.

Sunday in the Colony—Communion—the Funeral of a Communicant.

Sunday, June 13th.—Held service and preached in the morning at St. Mark's, Cape Palmas, after which I administered the communion to about fifteen persons. Evening, preached to the usual congregation at Mt. Vaughan Chapel.

June 15th.—Held this morning, at Rocktown, of the death of one of the oldest and most useful members of the colony, who is a communicant of our Church, Mr. Thomas Jackson. His health has been poor for some years. It has failed very fast latterly, he not having been able for many months to attend Church. The communion has several times been administered to him in his own room.

I was requested to attend his funeral, which I did. The funeral was large, and after part of the service at the house, I made an address, founded on 1 Cor., xv. 26, after which I consigned the corpse to the grave in the language of our beautiful and impressive burial service.

Heathen rites versus Christian worship.

Sunday, 20th.—The shade of the spreading tree at Rocktown was pre-occupied this morning by heathen priests. Our bell had rung, the hour for service had arrived, our scholars and others from the Mission premises had walked in order to the usual place of worship, but lo! six or eight blazing fires had been kindled under as many pots filled with the flesh of bullocks, which were being offered in sacrifice (under and around the tree) to the spirits or demons of the departed, whom they ignorantly worship. There is a tomb under the tree in which is buried one of their great ones. Such sacrifices are made occasionally in that same place, but I never before knew of its having been at such a time as to interfere with the worship of the God of heaven.

I took my congregation, however, to the shade of another tree in the centre of one of the largest towns, and a number of the heathens came at last and sat down in our midst and heard "the duty of the worship of the true God explained and enforced," and the rites and superstitions of heathenism denounced and condemned.

More School Examinations.

June 29th and 30th.—The examinations of the two schools at Mt. Vaughan took place during these two days. The schools are both unusually full, and those scholars who had attended regularly, passed very good examinations, showing decided improvement since the last examination in December.

Preached on the evening of the first day to parents from the text, "Train up a child in the way he should go, and when he is old he will not depart from it."

Arrival of Bishop Payne and several new Missionaries.

July 8th.—The news came to me at Rocktown, early this morning, that the vessel which we last evening saw go into the Cape Palmas harbour, was the American barque "*Ralph Cross*," and had on board Bishop Payne, and five new Missionaries to help us in our important but difficult work.

After an early breakfast I went to the Cape to meet the Bishop and our other friends. It was truly cheering to meet so many who were willing to give up their friends and homes to undertake the Missionary work among these desolate and degraded heathen. But Jesus, according to his promise, will "be with them always."

Preparation for a visit to the United States.

July 12th.—During several days past I have been busily preparing to embark in the vessel now in harbour, for the United States. Leave of absence will be granted by the Bishop. Have preached in various villages and settlements to the heathen, who have delivered friendly messages to me for my people and friends. Rev. Mr. Horne, who is to have charge of the Rocktown Station, arrived this evening at the future scene of his labours, on a visit. He was cordially greeted by the head-men of the various towns.

Wreck of the "Ralph Cross," at Cape Palmas, and the loss of one life.

July 19th.—Early this morning news reached me at Mount Vaughan, that the "*Ralph Cross*," which was expected to sail to-day, went ashore last evening about 9 o'clock, on the beach near the Cape. There was no storm; the sea was not very rough; yet the cable of the only anchor down, parted, and before the sails could be unfurled the vessel had struck, and a passenger, Mr. Jones, in his anxiety to escape danger, was drowned. His body was found this morning, and this afternoon he was buried in the colonial burial-ground, his funeral being attended by a number of the colonists.

A considerable portion of the cargo has been taken off of the wreck to-day, undamaged, but much that remains, it is believed, is entirely spoiled. The vessel belongs to the Maryland Colonization Society, and the principal part of the cargo which remains on board belongs to the Liberian government. It is said, however, that the vessel and cargo were covered by insurance. It is cause of gratitude to God that only one life was lost.

CHURCH OF ENGLAND MISSIONS.

In the last number of the Church Missionary Society's paper, we find quite a detailed account of their stations in the Mediterranean, which will be interesting to those who have remembered our own missionary efforts in that quarter.

Mediterranean Mission.

General View.

In this important field our Missionary operations are still in an infantile state, although many years have elapsed since their commencement. At our different Stations it is still but a glimmering of light; and yet there are indications which assure us that the day will yet dawn. Meanwhile we must be as "they that watch for the morning."

Compared with other of our Mission fields which were contemporaneously commenced with it, the development of the Mediterranean mission has been slow; but the soil to be cultivated is more difficult, and the hindrances to the unembarrassed preaching of the gospel greater than elsewhere. Both in Greece and the Turkish dominions there are Governmental restrictions; and although the Protestant missionary has now free access to the Christian subjects of the Porte, yet direct efforts for the conversion of the Mahomedans are at present impracticable. Corrupt Christianity is the most difficult material on which a process of evangelization can be brought to bear; and yet, until a reformation movement be accomplished, which shall vindicate Christianity from the misrepresentation to which it has been subjected, Turkish prejudices cannot be expected to give way.

SYRA.

The representatives of the general and local government have continued to be favorable to our operations, and especially to the schools. In reference to the latter they have anew unequivocally expressed their satisfaction at the two public examinations. The Bishop and his clergy, on the other hand, have apparently, and perhaps intentionally, taken

little notice of our work. They have neither particularly countenanced it, nor has anything of an inimical nature transpired which could be attributed to their influence. The little intercourse I had with them has been of a friendly nature.

Schools.

The educational department of the mission is at present confined to three schools for girls, the infant school only containing about twenty little boys. The branches taught in these three schools continue to be much the same as noticed in former reports, only the English has received more attention, which Miss Hildner teaches in two classes. It is pleasing to observe that the girls take particular pleasure in learning this language, and also to see the English Testaments in their hands, from which, in the last examinations, the first class translated a whole chapter into Greek. The Scripture lessons in the higher classes, especially on Sundays, when a few adults always attend, has assumed more the character of regular exposition, followed by a short and direct address to the children.

	On the List.	Aver. Att.
High School.....	40	35
Middle-school	135	98
Infant-school	116	94
	291	227

Ministerial Duties.

"With but little interruption," says Mr. Hildner, "I have regularly continued on the Lord's-day morning a service in English, and in the afternoon one in German. To the small number of the Protestant residents here an increased number of travellers and sailors have been added, so that our little chapel has been several times quite full. A small number of Greeks have also attended, on account of whom I have, as last year, now and then preached in Greek instead of English, when all present could understand it."

Distribution of Books.

"According to my time and strength I have availed myself of the increased opportunities for distributing and selling the Holy Scriptures and other Christian books, mostly to the children in our schools, but also to other schools and persons.

Three hundred and twelve copies of the Scriptures, in whole or part, and 1128 Christian volumes of various kinds, exclusive of tracts, had been put into circulation throughout the year."

Of general education in Syra, besides that afforded by the Society, Mr. Hildner states—

"It has been acknowledged that the Society's schools in Syra have been signally influential in raising the standard of education in Syra and elsewhere in Greece, and have occasioned or facilitated the establishment of many other schools. Of such, a goodly number is now in operation here; so that Syra holds, if not the first, yet unquestionably the second place in Greece respecting schools. Travellers have been heard to say that Syra has nothing but schools. In some, the Scriptures are read and taught. I have lately provided two private schools with New Testaments, which are specially used on Sundays. It is interesting to see the boys of these schools going to school on the Lord's-day morning, and returning home with the Testaments under their arms."

SMYRNA.

The Rev. J. T. Wolters and Mr. A. J. Dalesio pursue their Missionary work at this Station. Mr. C. Sandreczki, having been appointed to Jerusalem, left for his new sphere in the beginning of April, 1851.

We present such points of interest as occur in the journals of the missionaries, referring, in the first instance, to that of Mr. Wolters.

Priest E.

Jan. 20.—Priest E. continues to bear testimony to the truth wherever he finds an opportunity. "Repentance towards God, and faith towards our Lord Jesus Christ," are the chief subjects of his conversational preaching. He does not spare his clerical brethren, nor even the bishops. Having reproved the priests of Boujah on account of their sinful conduct—they were playing cards just before one of them was to receive and administer the

Communion—one of them said, "If what you say is the truth, then I am unworthy to receive the Holy Communion." He actually abstained from it. The people in general hold our friend in great veneration, and some say he is a saint. It is cheering to add that he is very low in his own eyes. Humility is a grace by which he adorns the doctrine of God our Saviour.

Feb. 4.—I gave some books to Priest E. who is endeavoring to circulate them among the people.

Feb. 14.—Priest E. asked again for some books—two copies of Scott's Commentary on the first three Gospels, and two of my Greek sermons—for distribution. He at the same time continues to speak the word with meekness and boldness. To-day he entered into conversation with a Greek grocer and his wife, who were sitting outside the door in the sun. The woman was so much pleased with what he said, that she invited him to dine with them. During dinner he continued his religious conversation. There was also another Greek present. They listened attentively to all the priest had to say, and the women of the house said, "Come again whenever you have time, and speak to us about these things."

Priest E. told me, that when he was a boy he had such a veneration for the priesthood, that he thought by kissing a priest's hand his sins would, as it were, at once fall from off him. Such is the superstitious veneration the people have for their priests. I am happy to say that they love and esteem our dear brother on account of his Christian conversation and conduct. The difference between him and other priests is so striking, that it makes a deep impression.

March 19.—Priest E. returns to his native village, nine hours distant, near Ephesus. Several places have been offered him, but, were he to accept of any, he must conform to everything objectionable in his church, and thus, as he says, be a hypocrite. He is ready rather to suffer poverty than to do this. To-day he left Boujah with his family. I dismissed him with the 121st Psalm, and the Collect, "Prevent us, O Lord, in all our doings," &c.

Movement among the Armenians.

May 30.—There is a stir among the Armenians here, and the few among them who have embraced the Protestant faith are exposed to the hatred and persecution

of their enemies, in spite of the firman of the Sultan. Much depends on the local authorities, and especially on the governor, in carrying out the Sultan's commands. However, the good cause will finally triumph. "The word of the Lord shall have free course, and be glorified" in this land.

The following extracts are from Mr. Dalessio's journals.

Though the Church of Rome, as well as the Greek Church, here exert their baneful influence to hinder those who desire to be taught the word of God; and though great superstition has enslaved the minds of the people of Smyrna, yet there are a few who seem to be in earnest with regard to learning the truth. It is indeed cheering to perceive the good seed, sown by the hand of the Missionary, after having long been, as it were, mouldering in the earth, at last springing up here and there, and bringing forth fruit unto everlasting life. "Cast thy bread upon the waters: for thou shalt find it after many days." However little we may be able to do, yet we ought to believe that Christ will bless our work.

Sept. 28, 1851: *Lord's-day*.—Many times I have mentioned a Roman-Catholic youth who desires to become a member of our church. This young man has been reading and examining with me the Holy Scriptures more than two years. Many times he has expressed a desire to partake of the Lord's Supper, but I have advised him to wait a little longer, in order to be better prepared. At last, Mr. Wolters, after having examined him, gladly admitted him to the Holy Communion to-day. Nothing can afford greater joy to a man who knows the preciousness of the Saviour, and his love to poor perishing sinners, than to see persons seeking sincerely the salvation of their souls. I believe that this young man is a true Christian.

Greek Bible Class.

Oct. 8.—My Greek Bible Class consists of six or seven persons, sometimes more. They come regularly every Monday and Wednesday evening and Sunday morning. On Sunday morning I read part of the morning service, and make some remarks upon the epistle of the day. Several persons come to me saying that they wish to read the word of God, but most of them come with the hope of ob-

taining pecuniary help. After they hear that we do not pay those who come to hear the word of God they do not appear any more.

Conversation with an Armenian.

Oct. 14.—To-day I went to the Turkish Bazaar, and sat down in an Armenian shop. The man is one of my acquaintance. In the course of our conversation, I asked, "Why does the Armenian Patriarch, together with the clergy, stand against those who wish to learn the Scriptures? Does he not know, that whosoever is an enemy of those holy books is fighting against God?" "The Patriarch," he said, "and all the clergy, desire to have the people in their power, and to manage them according to their will; but I see that there is a great stir among the Armenians and Greeks; and I believe that one day there will be a general movement wishing to know the truth." He continued, "There are many who wish to read the Scriptures, but they are afraid, because, if they should be known to the priests as doing this, they undoubtedly would be persecuted by both clergy and people, and then how shall they be able to gain their subsistence?" "They," I replied, "have no reason for thinking thus. They must know that Jesus said, 'Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.' But they are people of little faith." We could not continue to speak, for some persons came to buy.

Inquiry at Thyatira.

Nov. 5.—A Greek from Thyatira (Abhissar) called on me. He said that at Thyatira there were four Greeks who read the gospel without being afraid of their priests. They also declare boldly to many people that the Greek church is not the orthodox church. "There are some people," he said, "who read the gospel, but because they do not understand, as yet, the meaning of what they read, they are afraid of manifesting themselves to the people as reading the gospel." He told me, also, that the Bishop of Magnesia went to visit Thyatira, and somebody told the bishop that he—the Greek—read Protestant books. The bishop called him, and asked him whether he indeed read such books, or not. He replied, that he had read the word of God. The bishop asked for the book, and

he gave it to him. Then the bishop said, "I know these books are full of errors, and deceive the people." He begged the bishop to read it, and where he should meet any error to mark it. The bishop kept the book, promising that he would examine it. The second day the bishop went away. The man went for his book, and a priest told him that the bishop had taken it with him. After a week the man sent a letter to the bishop, requesting that if he had examined the book it might be sent back to him, with the errors marked. But for a long time there came neither answer nor book from the bishop. The man became sorrowful, and after some time wrote again, saying, "Your reverence, instead of exhorting us to read the word of God, and to live according to its precepts, has taken it from us, and even threatens us, that we should not read it. But I wish that you should not delay to send me my book." After a few days he received it. He told me, also, that at Thyatira there are some who wish very much to hear an English missionary. Mr. Wolters, hearing this, intends to visit Thyatira. I heard, moreover, from the same man, that in different parts of Asia Minor there is some movement among the people, who seem to have a desire to know "the Holy Scriptures, which are able to make them wise unto salvation through faith which is in Christ Jesus." He pointed out to me Matth. ix. 36, saying, "we are like those mentioned in the gospel—'scattered abroad, as sheep having no shepherd.'" I replied "We have a very consolatory word in Luke xii. 32, expressed by the same Saviour, 'Fear not, little flock.' When you were in your church you had indeed reason to be afraid, because then you were without the true Shepherd; but knowing that then you 'were as sheep going astray,' and that now you are returning unto the true 'Shepherd and Bishop of your souls,' it may be said to you, Fear not. Believe in Jesus Christ with all your heart, and He is able to feed you spiritually." I spoke still more to him from the Word of God, according to his circumstances.

MISSIONARY TOUR.

In May last, Messrs. Wolters and Dalesio proceeded on a Missionary tour in the interior, visiting Thyatira, Philadelphia, &c. The following extracts present the leading features of interest.

Departure from Smyrna, and arrival at Hajiler.

May 7, 1852.—After having united with my family in prayer for the divine blessing on our journey, and commending ourselves to the care and protection of Almighty God, I left Smyrna in the afternoon, accompanied by Mr. and Mrs. Dalesio and their children, who wished to go with us as far as Hajiler, a village two hours from Smyrna, where we intended to pass the night, in order to be on our way early the next morning. We proceeded through the beautiful plain of Bour-nabat, and reached Hajiler early, before sunset. A relative of Mrs. Dalesio, a Greek lady, with her daughter, received us very hospitably in her country-house. In the evening, all, the Greek servants included, assembled for reading the word of God and family prayer. I made some practical remarks on the gospel of last Sunday. The Greek landlady is a well-disposed person. Her long and intimate intercourse with Mr. and Mrs. Dalesio—she lived till lately in Smyrna—I trust has done her good. Besides this, she has had, and still has, many troubles, which I hope have not been altogether without effect in bringing her nearer to God. Though married, she lives, as it were, the life of a widow, her husband having left her many years ago, and now living in Russia. He has not quite forgotten her, as he sends her money from time to time, but this is all. May it please our heavenly Father to reveal Christ to her soul, that she may become "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." She sincerely loves Mr. and Mrs. Dalesio, whose pupil she once was in the Missionary schools of the Rev. J. Brewer, as also in that of the Church Missionary Society directed by the Rev. J. A. Jetter. It is cheering to reap, even now, here and there a fruit of those schools; and if it does not appear in conversion, yet we may hope that souls have been benefited.

Journey to Cassaba—Christian Inter-course.

May 8.—We arose very early, and were again joined by the Greek lady and her daughter in our morning prayer. Soon after, we mounted our horses and proceeded on our way. The coolness of the morning was keenly felt whilst ascending the hill for a little distance. In looking

behind us we enjoyed a beautiful view over the plain and gulf of Smyrna.

We reached Cassaba early in the afternoon. A dear Christian brother and his wife received us with their usual sincere and warm hospitality. What a pleasure is it to find, in a country like this, a house where the Lord is known, loved, and feared! Since I have known our dear friend I have observed in him a "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ," manifesting itself in greater seriousness and spirituality of mind, and an ardent zeal to communicate the knowledge he has received to others. Some of his most bitter enemies have become, at least outwardly, his friends. He has much intercourse with the people, and his influence is considerable. A girl's school has been lately established at Cassaba, and our friend has been requested by the schoolmistress, who is herself young and inexperienced, to write every week some practical remarks on the gospel of the day, which remarks she makes use of in explaining the gospel every Sunday to the children. The trustees of the school are aware that our friend assists the teacher in this respect, and are pleased with it.

Proceedings at Thyatira.

May 12th.—We arrived at Thyatira at noon. There are a few individuals here who read the Scriptures, and have even taken the decided step of declaring themselves Protestants. One of them, whose acquaintance I had previously made at Smyrna, on hearing of our arrival in the khân, came immediately to see us. This man seems to be really in earnest about the truth, and I trust the Lord has begun a good work in him. What we seek and pray for is, conversion of the heart, manifesting itself in a new life to the glory of God. Of what avail is it to have the number of our nominal Protestant Christians increased? One truly converted eastern Christian outweighs many nominal ones, because he is a light and salt in the darkness and corruption by which he is surrounded; while many nominal Christians, through their inconsistencies, may do much harm to the good cause.

Our Greek Protestant friend told us of the little awakening at this place, and how much they had to suffer for the name of Christ. "Even now," he said, "the two gates of the khân, in which you are, are watched by the Greeks, to see who goes out and in." Had it not been for the fir-

man, given by the Sultan to his Protestant subjects, a severe persecution would probably have been the consequence of this awakening. But now the Greeks cannot take up open arms against the Protestants without transgressing the law of the Sultan. All they can do now is to annoy them secretly. To do this they find of course many occasions.

The heat of the day being over, our friend took us out on a walk to a garden, where we found another Protestant Greek. He is a gardener, and a poor man, who from the beginning of his awakening, has remained faithful and consistent in his conduct. This man made a good impression on me. The meek, humble and cheerful expression of his countenance seemed to bespeak the influence of the gospel on his heart. From his garden we took a walk to a hill, from which we enjoyed a fine view of the town and the plain. On our return we met a great many Turks and Greeks, men, women and children, who were going out with fire-arms, rockets and other instruments, for the purpose of frightening the birds from the corn-fields.

In the evening, Joannes, a Protestant Armenian, visited us. He has been in Georgia (Tiflis) and Persia (Tebris), where he paid a visit to one of our German Missionary brethren, the Rev. C. F. Haas. It was at that time that his attention was first directed to the gospel. But a deeper impression he received not long since. He, too, seems to be in earnest. There being no other Protestant Armenians here with whom he can associate, he has joined the few Protestant Greeks, and meets with them for the purpose of reading the word of God.

I have already referred to the annoyances to which these Protestant brethren—I think there are four or five—have been exposed, on account of their having embraced Protestantism. For a long time nobody would salute them in the streets. Lately, the Sultan's firman was read at the konak, (the governor's office,) and since that time they have been a little more at ease. Some even begin to salute them again. I trust a light has been kindled here, which shall shine forth in the spiritual darkness of this place. May the Lord open the hearts of many to attend to the things concerning their everlasting salvation, as He once opened the heart of "Lydia, a seller of purple, of the city of Thyatira." Acts xvi. 14.

SUNDAY SCHOOL DEPARTMENT.

An incident in the CHURCH of ENGLAND MISSION in NEW-ZEALAND:

The Erromango Boys.

In the midst of the Pacific Ocean, between the shores of Australia and South America, groups of islands, many hundreds in number, are spread out, known collectively by the name of Polynesia. In some of these islands the London Missionary Society has been engaged for nearly sixty years in imparting to the natives a knowledge of the doctrines of Christianity. When the islands were first discovered, the heathen natives, though simple and gentle in their manners, were addicted to many shocking vices and superstitions. In the year 1812, the chief of the large island, Otaheite, professed his belief in the Christian faith, and he was soon followed by his subjects. He was called Pomare, a name which was borne also by his predecessor and his successors, and by a chief of some notoriety in New-Zealand.

Our readers were informed a few months ago of the voyage of the Bishop of New-Zealand among some of the Polynesian Islands, where Christianity has not yet been introduced. A few months before he went on this voyage, he brought to his college at Auckland, in New-Zealand, four boys who were natives of those islands. While they were at the college they learned something of the English language and of the Christian religion, and the Bishop afterwards took them with him when he went to visit their native islands. Our readers will be pleased to see the following letter, written by a lady at Auckland, and giving an account of the behaviour of those four boys at the college:

"AUCKLAND, *New-Zealand*,

"*July 6th*, 1851.

"I shall try to give you some little sketch of our Island boys, and of their course and progress during the time they have spent at the college.

"The four referred to in the Bishop's pastoral letter were brought to Sydney, while he was there last November, in the 'Havannah.'

"Captain Erskine's account was, that Didimang, the lad from Lidia, or Solo-

mon's Island, came and sat down on board, and nothing could move him; he was determined to stay and learn. He is a strong-built, thick-set figure, grave expression, sensible and thoughtful rather than quick. The two from Erromango, Sellok and Soppandoola, are brothers, more like negroes in their features, and have woolly hair, bright eyes, white teeth, and merry, lively expression, and active, shuffling gait. Caledon, the boy from Fate, (Sandwich,) has fine eyes, long hair, and a melancholy expression of countenance, and he is the cleverest of all the set, but the least prepossessing. He is said to be a half caste.

"The Bishop brought them with him from Sydney in December. The first time I saw them was the evening of their arrival, when I found them with the Bishop, in his study, looking through a scrap-book containing a large collection of all sorts of prints—animals, landscapes, men fighting, &c. They were greatly delighted, and the small stock of English at command came forth, with various gesticulations, from the Erromango boys; and they all quickly learned the English name for all they pointed to, and gave the Bishop their own word for it, when they knew the article, in their three different tongues. 'Bird' and 'beast'—'puss,' especially, they singled out; and 'man-fight,' and 'sword,' and 'club,' and 'tree,' and 'cocoa-nut'—all the same Erromango,' they would say. The 'Havannah,' and Sydney were their world. 'Men riding horse, cow, sheep,' was 'all the same Sydney.' They communicated with one another in English, and called each other by the nick-names given them on board the 'Havannah,' viz: Meste, Tom, Foretop, Bob, and Harry. It was in vain the Bishop said, 'No, no, Meste—no Tom—no Bob—but Didimang, Sellok,' &c.; for he wished them to keep their native names till they were baptized, of course. It was vain. They called each other by their names, and were soon known by them all over the college, so I shall adopt them also. We used to have them often in during the evening in this way to look at this book, till they knew all in it; and soon they began to try to talk about their country, though it was

little we could understand. They went to school regularly, learned their letters by reading and writing at the same time. Meste set to work most vigorously, and succeeded well. Poor Tom was much slower, and very diffident, and used to sit with his slate, rubbing out the letters, and saying 'No,' with the most tragicomic tone, as fast as he made them. His brother, little Bob, was something the same in his ways, though, being younger, he overcame the difficulties sooner. He and Harry used to go every morning to the English Primary School for the girls and boys of the Tamaki district, where the mistress or some of us taught them with the rest. They generally divided thus: the little ones and big ones each to themselves, as I suppose they had been divided on board the 'Havannah.' The training and discipline of their life on board was, no doubt, an excellent beginning for their life here, and perhaps was the cause of their unfailing order and obedience and good conduct, from the first day of their landing here to the last.

"They used to say sometimes, 'Bishop very good—no *fum fum* here; Captain Erskine *fum fum*, 'Havannah'—which made us think that perhaps they had felt the rope's end on board, till Captain Erskine assured the Bishop he had never had occasion to touch any of them, so that it was only what they saw and heard which had the desirable effect. We never heard of any quarrel between them but once, when a struggle in play ended in earnest, and little Bob bit Harry's ear, and then was so frightened he ran away and hid himself in the Manuka, and was not found till evening. The four slept in one room, and were neat and tidy in their habits, though none of them had worn clothing till they came on board the 'Havannah.' They would tell us the names of the sailors who made their clothes; and their having seen this done, was a help to their comprehension of that useful verb *to make*: 'Yes, all the same—so and so *make jacket*,' &c. They were kept with the English school as much as might be; but of course the preponderance of Maoris struck them, and Meste, whose object was to learn English, would say, 'College no good—too much Maori—Maori go into my ears all day.' He certainly looked down upon the Maoris; and if a native from the Kainga had been here in his blanket, with all the proud air of his native strut, Meste would throw some-

thing over his shoulders, roll up his trousers to the knee, and strut away in imitation. His name for them, too, was always 'Tena-koe,' from this salutation being continually in their mouths.

"They were in school till twelve, and then worked out of doors till two, and always diligently and cheerfully. Both in school and at work they were generally under the same English lad, Nelson Hector, who gradually gained a great influence over them. He had never any difficulty about their work, and could trust them out of his sight as much as in it. On one occasion, soon after they came, he left an English boy working with them in charge, to see that they finished their tasks, which he interpreted into sitting down himself and folding his arms, after the pattern of the colonial superintendent. Meste, however, was of another mind; he went up to the youth, and said, 'You no work, you?—me give you *fum fum*;' and accordingly he beat him, and sent the superintendent blubbering home, but did his own work well. Their moral sense in all such things seemed naturally true. Once, Meste insisted on digging in the rain, though excused, because, 'I write down dig—my report; how say Mr. Abraham, I dig—I not dig?' They were never known to tell a lie; and on one occasion, when some of the boys had stolen some melons from the garden, they all seemed shocked at it; and Meste said, 'Melons very good in hall; very bad boys take away melons themselves.'

"There was a spice of the philosopher in him which was very amusing: he was so grave and so observant, and very sententious in his remarks. Once, when he and Tom and our Maori maidens were reading English together, Meste showed one of them how to say the *th* in *the*, by putting his tongue between his teeth: 'See here, you say *de*, me say *the*, and he showed the difference. They could all speak English words much more plainly than the Maoris, and learned it much more quickly, but seemed as easily to forget their own language, so that it became more and more difficult to get the Melanesian words from them as they learned to understand the English ones.

"It is difficult to trace the manner in which they obtained any ideas of religion, or the degree in which any truth was really received into their minds. They knew the name of God when they came,

and had been present at the daily morning and evening prayers and Sunday services during the Bishop's voyage home; and he had begun to teach them the LORD's prayer. They went to Chapel morning and evening with the whole college, and knew that the Chapel was God's house—that we went there to pray to Him.

"The baptism of the Bishop's dear little girl and his little Maori daughter*—both so soon taken 'with the dew upon their brow'—seemed to strike them, (as everything new did,) and they said, 'Bishop no hurt.' And when we said, 'that he blessed them, and gave them to God, and asked Him to bless,' they seemed to take in some idea of good. Their behaviour in Church was always good. What they thought about I can't say; but they always looked reverent, and would watch the Bishop when he preached as if they understood. They would sometimes look up at the LORD's prayer as familiar words, I suppose; and after a while, they learned to sing the 'Gloria Patri' in the Psalms, and joined in it. We never heard that they were tired of going to Church, or wished to shirk it, so that taking them had no ill effect certainly. On Sundays it was rather difficult to employ them, and to mark the difference from other days, except by more Church-going, when they attended the English services. Maori and English being divided on Sunday, we used to bring them into the Bishop's house and show them Scripture prints—Miss Trench's series—the religious prints, and some German overbecks, &c., and talk to them of the story as well as we could. They soon learned to know our LORD's countenance wherever they saw it. At first they used to call him 'Good Man,' and after a while, 'JESUS CHRIST.' They always spoke very reverently over these pictures, catching the tone used towards them. They used to like especially a picture of the Holy Family, and learned to call it, 'Jesus and his mother, Mary.' Overbeck's 'suffer little children to come unto me,' was another favourite, and they would

imitate all the different attitudes of the figures, and point to which they liked. A print of the embarkation of St. Boniface was a fruitful subject for much talk. 'Good Bishop going Erromango fetch boys to college; Bishop's friend cry—very sorry; but says, Yes, you go, you bring black boy; teach Bishop's friend kneel down; pray God bless Bishop, bring Bishop back.' This came by degrees, till they would talk the whole story among themselves. It was singular how soon they learned to distinguish between our LORD and any of the disciples or pictures of men. They always pointed to him as 'JESUS CHRIST,' very good, or 'the good Man.' Others they pointed to as 'good, pretty good.' After awhile, when they understood words better, and we found they were taught in school about Adam and Eve, we showed them all those pictures, and as far as possible told the story, which they gradually took in, and told in their own words: 'God say Yes, all very good—grass, corn, cocoa-nut, sheep, cows, Adam, Eve, all very good.' A picture of the lions and the lambs together in Eden, or rather, the print referring to Isaiah's prophecy, used to please them. Then they would say, 'But Adam do no good—God angry; God say, 'Go away, you die.' The first time we went through the history of Cain and Abel they seemed very thoughtful—God's judgment upon murder, upon blood-shedding, was what we tried to bring home to them; for we had heard of deeds of blood in their islands which they must have seen, if not taken part in; and Meste said that he had killed a man once. It was the picture of Adam's sorrow over the body of Abel which seemed to touch them most; but they quite understood Cain's guilt and God's anger against him, saying, 'Bad man—God say, Go away.' Meste looked so thoughtful and sorrowful that S— showed him the print of Nathan and David, and tried to tell him how God forgave when man was sorry, and said he would not do so any more; and afterwards turning to the print of little Samuel praying, to show him what prayer was, and how God loved those who really obeyed. They were all so pleased with that; and at last Meste said, 'Yes, God say—Come here, pretty good you.' Another time, when Mr. A— was teaching them, and speaking to them of God and CHRIST—that we could not see them now, but God saw us, he said,

* Before the Bishop went to Sydney, in 1850, he baptized at the same time his own little daughter and a child of his faithful native follower, Rota. On his return from Sydney, the first objects he saw were their graves. God had taken them both to Himself.]

'But you will see Jesus one day,' they answered eagerly—'Me see Jesus, when me see him?' 'When you die you will see him: if you are good he will love you, and say, Come here.' They were very grave, and Tom burst into tears, repeating, 'Me see Jesus, and He say, Come here, not go away.' Poor fellow! Who could refrain from hoping and praying, that the vague, half-formed wish of his heart, to be good and see Jesus, and to have him say, 'come here,' may yet be registered in the Book of Life?

Their notions of judgment to come, and of God's goodness and mercy, seemed real and distinct at last; and also their former ideas about bad spirits assumed a distinct form as applied to the Devil as man's enemy. They were very superstitious at first, and would tell Nelson Hector many stories about bad spirits and ghosts in their country, and how they pinched and hurt them; but they said, 'No see them here.' When Meste had a pain in his chest, he called it, 'Bad spirit sitting there,' and called out in the night. His account in the morning was, 'Hector put mustard, and drive bad spirit here—(to the back of the neck)—Hector put mustard *there*, and bad spirit go away.' Tom and Bob were always frightened at the rainbow at first, which is often most brilliant and visible quite close to where you stand. They said, 'Bad Spirit, he pinch.' I tried hard to get this idea out of their heads, and showed them the bow in the clouds which appeared to Noah with God's promise; but how much they took in I can't tell. It seemed a curious tradition, if indeed they are the descendants of Ham, and he did not teach his children of God's promise.

"When the Bishop came home from the south at Easter, and resumed the teaching of the different classes in Chapel according to custom, he frequently had the Melanesians by themselves between the Maori and English classes, and taking some one idea, worked their minds upon it in all ways, according to his usual plan. He found that they had real and distinct notions of many principal truths: good and bad, right and wrong, truth and falsehood. It was while working out the latter, and endeavouring to find out if they really knew the meaning of a lie, that one of them answered, to his great satisfaction, '*ganmon*,' with a very grave and serious face, not at all meaning any

joke, but showing clearly that he did understand; and so with praise and blame, he would take it up from things of common life—such as pointing to a hole in the knee of his trousers, or some dirty mark—'Will Hector *praise* that?' 'No—Hector say, no good—mend,' till he would get them to tell him where we praise God. 'In Church, here,' they answered; and one said, 'Sing, Glory be to the Father,' &c.; and another, 'Holy, Holy, Holy, Holy,' which they hear on Sunday nights. Altogether, I think the Bishop was pleased and satisfied with their progress, and encouraged by it. They all think and talk much of him, and with pleasure of his going to the Islands, and how their friends will welcome him; and they laugh about '*Picopo oui oui*,'* as they call the French Bishop, coming in 'large ships, guns here, guns there—go bomb, bomb. He no land. Our Bishop come little ship, no guns!—he land, everybody say, Come here.' They think the Bishop can do everything, (which is pretty near the truth;) that he wrote all the books they see: 'Bishop write this?' they say. And when little Bob was asked at the conclusion of his lesson the other day, 'who would go to heaven?' he looked up in his teacher's face and said, 'Bishop will.' When asked what he should tell his people when he got home, he said, 'Me say, One God; God very good; all good; God made you, made me, made everything. You good, God love you.'

"We have written out in these sort of sentences some of the chief truths they have learnt, and given them the books, in the hope it might keep some remembrance in their minds, and that they might write them over and over themselves, as they are fond of doing. We hope, too, they have unlearned some of the evils of their own practices; for by degrees, since Meste could talk more freely, he talks of the horrible drunkenness and violence of his own people, and speaks of it with dislike: 'No, me never drink—me no fight.' It would almost seem that he had wished to come away because of it. And another lesson he has learned is the care of the sick. He told Hector one day, when he was weighing medicine for nurse, 'Nurse

[* "*Oui oui*," seems to be the unusual designation for a Frenchman among the Maoris, and also the natives of other islands thereabouts.]

ill a long time—you no drown her she no get better!' On Hector expressing his horror at such an idea, he said, 'They do bad, my country, no like see man long sick; like ghost, they tie him stone and put him in sea: very bad. No good Lidia.' Poor lads, they have been very happy here, and are sorry to go, though they talk of going home with pleasure. When sent down to the ship in a hurry, and finding they were not coming back, Meste's face fell, his lip dropped, and his poor long slit ear looked longer than ever, and he had hard work not to cry. Meste seemed to be learning the Bishop's ways, for he repeated, 'Me say, 'Bishop, what for boat go ashore?' and Bishop say, 'Hold your tongue.' He has had the hold boarded, and made into a school-room forty feet long, down which some of the hammocks are slung at night, and all is open and clear by day. So the schooner will speak for herself as a school-ship, and no trader. All the boys say they shall come back again, 'and bring plenty boys college.' We fear they will not be allowed to return themselves, and there is something very sad in thinking of them brought so near the kingdom of God, and

yet not entered therein; and when one thinks of the vague shadowy recollections the little boys may have of their college life in days to come, it does make one impatient for the time when the 'abundance of the isles shall be gathered in.' If we could convey a tenth part of the interest we feel in these boys to those who have the means of helping to provide for their maintenance here, (for £10 per annum will provide for one boy for a year,) I think many would come forward. To those who have so bountifully answered the appeal for the Mission vessel, it will be a pleasure to know how hopefully and heartily the two Bishops are setting forth on this voyage. The Island Mission is indeed like the wings to our Bishop's spirit: and the last gathering of his clergy and friends on board to-day, (Tuesday, July 8th,) which is now taking place under a bright and unclouded sky, and the water smooth as a lake beneath, will send them forth with thankful and joyful hearts, and hopeful prayers and wishes, even though the parting for four months, and the doubts that hang over future meetings, are sad and serious for the time."

MISCELLANEOUS.

NEW BISHOPRIC OF NATAL.—The consent of her Majesty's Government has been obtained to the immediate creation of an English Bishopric at Natal, at present under the Episcopal jurisdiction of the Bishop of Cape Town. It is stated that persons in high official positions are desirous that the first appointment to the Bishopric should be given to the Rev. T. W. Weeks, M. A., Incumbent of St. Thomas's Church, Waterloo-road. It appears that Mr. Weeks was for many years a missionary in Africa, and held for a considerable time the office of Principal of the Church Missionary Society's College at Sierra Leone, a situation requiring great learning and general ability on the part of its possessor.

MORE BISHOPS FOR AUSTRALIA.—At a meeting on behalf of the Society for the Propagation of the Gospel in Foreign Parts, held in the School-room of St.

Martin's-in-the-Fields, on Thursday evening, the Bishop of Australia stated, that, before the end of the present year, two new bishoprics would be added to the six already existing in Australia. To illustrate the dispersion of the population, he stated that he had travelled over 2,000,000 acres and found in the whole distance no more than forty people.

The Bishop of Cape Town lately addressed a large congregation at St. James's Church, Piccadilly, in reference to that portion of South Africa of which he has the episcopal supervision. Speaking on the subject of the Kaffir war, his Lordship expressed his strong convictions that if proper means had been taken to Christianize the barbarous tribes of Kaffraria, that disastrous conflict would never have occurred. Disastrous as that war had proved to be, it would in all probability be succeeded by another equally terrible in

its effects. There were at the present time many thousands of the Zulu tribe settled down in Natal, having been compelled to fly from their homes in consequence of the tyranny of their native chiefs. These people were docile, and appeared to be very anxious for instruction to the truths of Christianity; but they were rapidly undergoing a change for the worse, in consequence of the larger number of Europeans who were mixing amongst them, and whose chief object appeared to be to enrich themselves at their expense. He had no hesitation in saying that unless means were taken to

civilize and Christianize the Zulus, there would be, in less than five years, a war entailing more serious consequences than even that which was now being brought to a close. In the district with which he was connected there were five distinct civil governments—namely, Cape Colony, the Orange River territory, Natal, British Kaffraria, and St. Helena, but only one Bishop; although he was happy to add that two more Bishoprics, would, in all probability, be speedily erected, one of which would be at Natal, which division alone was as large as the whole of Scotland.

Intelligence.

AFRICA.—Since the publication of our last number, the Rev. Mr. Rambo, of the African Mission, has arrived in this country, on a short leave of absence. He left the Station at Cape Palmas on the 17th December, at which time the Missionaries generally were enjoying a good degree of health, and were actively and cheerfully employed.

Since the return of Bishop Payne to the seat of his Mission, active measures have been commenced by him for more rigorous and enlarged operations. These, under the blessing of God, must add greatly to the efficiency of his plans, although (in connection with the additional labourers required) they will involve a very considerable increase of expenditure.

The Rev. A. Russell, an experienced minister of the Methodist connection, had become a candidate for orders with Bishop Payne.

The Foreign Committee have appointed to the same Mission, the Rev. Alex. Crummell, formerly Rector of the Church of the Messiah (colored), New-York, now of Queen's College, Cambridge, Eng. Mr. Crummell will proceed direct from England to the coast of Africa.

The Foreign Committee have under consideration several additional applications for appointment to the African Mission.

CHINA.—Bishop Boone will visit New-York about the 1st of April, for the purpose of conference with the Foreign Committee. It gratifies

us to learn that his health has been materially improved by his voyage and visit to the United States. He desires to obtain additional labourers for his Mission, and will return to China by way of San Francisco.

POSTAGE TO CHINA.—As inquiries continue to be made respecting postage to China, it is again stated that the postage by overland mail, via Southampton, England, is forty-five cents the half ounce; and as many desire to pre-pay their own postage, they can do so by enclosing that amount in post office stamps to the Mission Rooms, New-York.

REMOVAL.—On the 1st of May the office of the FOREIGN COMMITTEE will be removed to the new building of the AMERICAN BIBLE SOCIETY.—Entrance in Astor Place.

THE REV. J. W. COOKE, Secretary and General Agent of the Foreign Committee, sailed for Aspinwall on the 5th of March, to examine that place and Panama, with a view to Missionary operations. After leaving Central America, he will proceed to visit the South-western and Western States, and will, D. V., return to New-York early in the summer.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Feb. 15, 1853, to March 15, 1853.

MAINE.

Bangor—St. John's, S. S., Chi. 20 00

NEW-HAMPSHIRE.

Concord—St. Paul's..... 5 39

VERMONT.

Ennsburgh—Christ, $\frac{1}{2}$ 1 50
Hydeville—St. James's..... 7 07
Poultney—St. John's..... 5 78
Wells—St. Paul's..... 5 00 19 35

MASSACHUSETTS.

Andover—Christ, S. S., ed. under care of Rev. J. Rambo, Af..... 20 00
Greenfield—St. James's, \$5, S. S. Christmas off'gs, $\frac{1}{2}$ China, $\frac{1}{2}$ Africa..... 10 00
Wilkinsonville—St. John's..... 13 00 43 00

RHODE ISLAND.

Providence—"Stephen"..... 2 00
 Grace, a member, $\frac{1}{2}$ For.... 6 00 8 00

CONNECTICUT.

Branford—Trinity..... 11 00
Bridgewater—Christ, "donations of a few persons for Fo. Mis." 7 00
Fairhaven—St. James's..... 5 00
Guilford—Christ, $\frac{1}{2}$ 15 00
Hartford—Christ, ann. pay't ed. China \$25, Africa \$20..... 45 00
 St. John's, African Miss..... 51 25
New Milford—St. John's..... 17 00
Norwalk—St. Paul's..... 14 00
Waterbury—St. John's, of which \$51 from ladies for Miss. under care of Rev. Mr. Horne, Af..... 280 00
Weston—Emmanuel..... 6 00 451 25

NEW-YORK.

Astoria—St. George's, $\frac{1}{2}$ 1 50
Brooklyn—Holy Trinity, $\frac{1}{2}$ 0 50
Fishkill Landing—St. Anna's, Gen. \$32 28; Athens, \$5; S. S. 6 month's coll., Chi., \$2 50, 39 78

New York—Ascension, Bread Fund, Greece, thro' Mrs. P. Bedell, from Miss W. C. \$20; Mrs. W. W. \$20; Mrs. S. \$20; Mrs. S. B. \$20; Mrs. W. B. A. \$20; Mrs. S. & Miss H. \$20; Mrs. A. \$5; Miss H. W. \$5..... 130 00
 St. Bartholomew's, Gen. \$727 16; Liberia \$5; for Bishop Payne, Africa, \$5..... 737 16
 Calvary, Africa & China..... 230 00
Troy—St. John's..... 66 50
Ulster—Trinity..... 18 00 1223 44

WESTERN NEW-YORK.

Rochester—Trinity, Ann. Epiph. coll., \$190: of which, for For. Depart.: Af. \$60, Ch. \$40; S. S. coll. \$15. Being part of \$50 sup. an orphan in Cape Pal. Fern. Orp. As. 115 00

NEW-JERSEY.

Berkley, Clarksboro'—St. Peter's ed. "Hiram P. Harold, Af." \$20; Fem. Orph. Ass. C. Palmas, \$11 75; S. S. F. O. A., Cape Palmas, \$4 75..... 36 50
Camden—St. Paul's, Fem. Orp. Ass., Cape Palmas..... 33 00
Middletown—Christ..... 5 00 74 50

PENNSYLVANIA.

Brownsville—Christ, two mem. Cav. school-house, Africa... 3 00
Danville—Christ..... 3 52
Belefonte—St. John's, S. S., Af. 5 00
Brownsville—Christ..... 8 00
Holmesburgh—Emmanuel, S. S. ed. boys, Cape Palmas, \$40; Fem. Bible class, ed. one girl at do., \$20..... 60 00
Lewistown—A little boy, Africa 1 63
Towanda—Christ, \$24 62, additional \$1..... 25 62 106 77

MARYLAND.

Alleghany Co., Cumberland—Emmanuel Parish..... 15 00
Baltimore—St. Peter's, after sermon by Rev. Mr. Hening, Africa..... 59 13
 Christ, Af. \$165; China \$5; Afr. \$26..... 196 00
Catonsville—Trinity..... 40 00
Shrewsbury Parish..... 8 00
Somerset & Worcester Counties—Coventry Parish, for Bp. Payne's Miss..... 5 00
Urbana—A lady, Af., Bishop Payne's School..... 3 00

Washington, D. C.—Christ, S. S., sup. of two Af. children under Bishop Payne.....	40 00	
Trinity, Af. 68 42; color'd S. S. do. \$20.....	88 42	454 55

VIRGINIA.

Clarke Co., Millwood—Christ, Gr. \$10, Gen. \$5.....	15 00	
Charlottesville—Christ.....	121 10	
Leesburg—St. James's, "Rev. G. Addie, spec. app. for St. John's scholarship Cavalla Miss. \$6, Margaret Mercer, do., \$4,".....	10 00	
Laurensburg Co.—Mrs. Ann J. Neblett, China $\frac{1}{2}$, Africa $\frac{1}{2}$	10 00	
Loudon Co.—"Miss Betty Clap- ham, in part collection in St. James's, Leesburg, Jan. 16, for general purposes,".....	60 00	
Prince William Co., Brents- ville—St. James's, coll. $\frac{1}{2}$, \$3; Mrs. C. B. Weir, $\frac{1}{2}$, \$2 50; Miss Bettie Weir, Afr. \$10.....	15 50	
Hay Market—St. Paul's, D. C. B. Stuart, \$5; Misses S. & L. Tyler & others, $\frac{1}{2}$, \$2 50;.....	7 50	
Richmond—Ann R. Treat, Af., Miscellaneous—A communicant, in a letter post-marked Mt. Pleasant, Va.....	30 00	274 10

NORTH CAROLINA.

Leaksville—Rev. J. R. Lee....	10 00	
Mrs. N. P. Binford.....	1 50	
Master C. D. Lee.....	0 25	
Raleigh—Rev. Aldert Smedes, Africa.....	25 00	36 75

SOUTH CAROLINA.

Aikin—St. Thaddeus.....	5 12	
Beaufort—St. Helena, Af. & Ch. 35 00		
Cumtlen—Grace.....	26 50	
Clarendon—St. Mark's, for Rev. T. A. Pinckney, Af. \$30; S. S. of do., Gen. \$1 62.....	31 62	

Charleston—St. Michael's.....	15 00	
St. Paul's.....	35 18	
Miscellaneous—Mrs. Esther Holbrook, Af.....	40 00	188 43

GEORGIA.

Columbus—Gen. \$65; ed. "W. Douglas Cairns," Africa, 3d ann. pay't, \$20.....	85 00	
Montpelier Inst.—Miss Wells for Miss Williford, Cape Palmas, Africa.....	10 00	95 00

ALABAMA.

Montgomery—St. John's, \$20 & \$2.....	22 00	
Selma—St. Paul's.....	30 90	52 90

MISSISSIPPI.

Pass Christian—Trinity, Epip. coll.....	22 00	
Jackson—St. Andrew's Church, 12 70		
St. Andrew's College.....	20 00	
Rev. Mr. Cleaver's School.....	10 00	
Natchez—Trinity.....	110 00	174 70

OHIO.

Columbus—W. B. Brown. for Bishop Payne, Africa.....	5 00	
Trinity, China and Africa.....	60 00	
Ohio City—St. John's.....	7 62	72 62

WISCONSIN.

Marquette—Trinity.....	3 21	
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MISCELLANEOUS.

Mr. Abrams, Africa.....	25 00	
W. J. B., by H. A. D. S., spe- cial for Bishop Boone.....	140 00	
AMERICAN BIBLE SOCIETY, for distribution of Scriptures in China.....	1000 00	1165 00
Total receipts, Feb. 15 to March 15,..	4,583 05	
Total receipts, Feb. 15, 1852, to March 15, 1853.....	29,754 00	

NOTICE.—The Secretaries particularly request that all remittances be made direct to the Treasurer, J. S. ASPINWALL, Esq., 86 William-street, New-York.

All other correspondence to be addressed to the Rev. P. P. IRVING, 19 Warren-street, New-York.